

# Editorials by the Daily

## Tramp the Support of Thousands.

By Jack London.



If the tramp were suddenly to pass away from the United States, widespread misery for many families would follow. The tramp enables thousands of men to earn honest livings, educate their children, and bring them up God-fearing and industrious. I know.

At one time my father was a constable and hunted tramps for a living. The community paid him so much per head for all the tramps he could catch, and also, I believe, he got mileage fees. Ways and means were always a pressing problem in our household, and the amount of meat on the table, the new pair of shoes, the day's outing, or the textbook for school were dependent upon my father's luck in the chase. Well I remember the suppressed eagerness and the suspense with which I waited to learn each morning what the results of his past night's toil had been; how many tramps he had gathered in and what the chances were of convicting them. And so it was when later, as a tramp, I succeeded in eluding some predatory constable I could not but feel sorry for the little boys and girls at home in that constable's house; it seemed to me in a way that I was de-

frauding those little boys and girls of some of the good things of life.

But it's all in the game. The hobo defies society and society's watch dogs make a living out of him. Some hobos like to be caught by the watchdogs—especially in winter time. Of course such hobos select communities where the jails are "good," where no work is performed, and the food is substantial. Also there have been and most probably still are constables who divide their fees with the hobos they arrest. Such a constable does not have to hunt. He whistles and the game comes right up to his hand.

It is surprising the amount of money that is made out of stone-broke tramps. All through the south are convict camps and plantations where the time of convicted hobos is bought by the farmers and where hobos simply have to work. Then there are places like the quarries of Rutland, Vt., where the hobo is exploited, the unearned energy in his body, which he has accumulated by slamming gates, being extracted for the benefit of that particular community.

Tramps pass the word along, and I first heard of those quarries when I was in Indiana. By the time I got into New Hampshire I was pretty well keyed up over those quarries, and I fought shy of railroad cops, "bulls," and constables as I never had before.

The finishing touch to my education in "bulls" was received on a hot summer afternoon in New York City. I had got into the habit

of spending the afternoon in the little park that is hard by newspaper and the city hall. It was near there that I could buy from push carts the current books for a few cents each. Right in the park itself were little booths where one could buy glorious ice cold sterilized milk and buttermilk at a penny a glass. I got away with from five to ten glasses each afternoon.

In the middle of the street in front of the city hall I noticed as I came along heading for the buttermilk booth that a crowd had formed. It was right where I was crossing the street, so I stopped to see the cause of the collection of curious men. From a glimpse I caught I could see it was a bunch of gamins playing peewee. Peewee is not permitted in the streets of New York. I did not know that.

I had paused possibly thirty seconds, in which time I learned the cause of the crowd, when I heard a gamin yell "Bull!" The gamins knew their business. They ran. I didn't.

I noticed the "bull," a strapping policeman in a gray suit. I noticed that his course and mine would cross each other. I was so innocent of wrongdoing that in spite of my education in "bulls" and their ways I apprehended nothing. Out of my respect for the law I was actually all ready to pause the next moment and let him cross in front of me. The pause came, all right, but it was not of my vol-

ition. Without warning that "bull" suddenly launched out at me on the chest with both hands.

Why, years after my tramping days, when I was a student in the University of California, one night I went to the circus. After the show and the concert I lingered on to watch the working of the transportation machinery of a great circus. The circus was leaving that night. By a bonfire I came upon a bunch of small boys. There were about twenty of them. Now, the circus men didn't want to be bothered with this mess of urchins. A squad of ten policemen had been dispatched to the scene to arrest the boys for violating the 9 o'clock curfew ordinance.

Now, I didn't know anything about the coming of the police, and when I saw the sudden eruption of brass buttoned, helmeted "bulls" all the forces and stability of my being were overthrown. Remained only the automatic process to run. I didn't know I was running. It was, as I have said, automatic. There was no reason for me to run. I was not a hobo. I was a citizen of that community.

It was my home town. I was guilty of no wrongdoing. I was a college man. And yet I ran—blindly, madly, like a startled deer, for over a block. And when I came to myself I noticed that I was still running. No, I'll never get over it. I can't help it. When a "bull" reaches I run.

## Clear Thinking Need of the Times.

By Robert Gunn Davis.



In the widest sense progress is that activity in feeling and thought and action toward the realization of the highest human aspirations, that tending towards greater social equality, that inclination to eliminate and beat down all that forms an obstacle to human wellbeing and human happiness.

All desire, then, for progress means, or should mean, the discouragement of every tendency in life which is anti-social, the reshaping of every usage and every institution which tends to retard the developments of humanism.

It is often said that the greatest obstacle to social improvement is the inherent selfishness of man. Doubtless there is much in civilized man which makes him half savage or half animal; but the primitive tendencies would be leavened more rapidly if not controlled, if social conditions were more favorable. At the present stage of civilization it should not be

necessary for the individual to regard himself as taking part in a war in which all are fighting for mere life. Modern civilization has gained a control over nature which enables man to supply his physical needs with comparative ease.

We are at the beginning of a new era, an era of more wisdom, and an era of great hope. We have but to concentrate all the energy we can summon in demolishing the influences, social as well as material, which form obstacles to progress. And once the path is clear we shall enter it. Then will men and women have human aspirations and be actuated by rational motives.

Some are perplexed as to how higher motives are to be created. Let them consider whether existing conditions are altogether conducive to the encouragement of unselfishness. No one can be absolutely unselfish under existing social conditions, although many have largely overruled the prevailing influences. And, however much we preach and teach, high motives cannot be widespread so long as we offer such inducements as we now are offering to people to be selfish.

While steps are rapidly being taken towards the humanizing of social life, the greatest work of this age is to subject to relentless at-

tack all that tends to render mankind insensible of the low motives which prevail on all hands. No normal being deliberately does wrong or is consciously selfish, and so it is that many do not see fully the evil influences of their actions.

Men and women always act from definite motives, and they usually regard their motives as comparatively justifiable. Our feelings, our thoughts, our actions, have all been created by our experiences or the experiences of our progenitors.

Even plants, those low forms of life, through continued response to certain impulses, develop tendencies which are but the results of such response. It is the same, in an incalculably greater degree, with the higher animals, and most of all with man. We are moving rapidly toward the time when the problem of heredity and environment will be better understood, and everything points to the basis of the truth in this great question being that what we now call heredity is but the requirement of qualities, not only physiological but psychological, which have been created by experience.

No great improvement in social life can be expected until a social environment can be created which will be conducive to the exercise

of man's higher tendencies and unfavorable to the exercise and development of his lower and baser tendencies.

The progress which has been made has shown us plainly that man's un wisdom and selfishness and his injustice to his fellows are the results of an ignorance due to the encouragement which existing conditions give to the practice of conduct in commerce and industry, in social relations and in statecraft which has absolutely no moral sanction.

No intelligent student of sociology now believes that society can be humanized without drastic industrial, commercial, and social reorganization. Social man is as much subject to the laws of nature as all else in life. His circumstances hasten or retard his development, and, accordingly, his motives and actions are determined by the opportunities which fall to him.

Those who see this truth clearly have no difficulty regarding the path of progress. And their first duty is clear. It is to encourage clear thinking. For in spite of the work of the publicist, the school, and the university, there is still appalling confusion among all classes regarding the co-relations of the individual and society.

## Origin of Modern Wedding Customs.

By Theo. K. Eshbaugh.



LEAST of all the forms of marriage in any degree worthy the name is the ancient custom of marriage by capture, and to this custom and the one growing directly out of it—marriage by purchase—are traceable not merely the throwing and casting of old shoes but all the rites and ceremonies of a modern wedding.

The prettiest of these customs were founded on the necessity that knows no law, and June, the "wedding month" for centuries past, was chosen in the first place for reasons the most utilitarian. The wedding supper, the presents, the bridemaids, the ushers, the best man, the honeymoon, spent none is supposed to know exactly where, the exchange of wedding rings, the wedding veil, the ceremony, are all reminiscences of customs tens of centuries old.

Among certain nations marriage by capture seems never to have found great favor. Among others marriage by purchase seems to have been a short lived institution. For example, the Chinese, those arch-supporters of tradition, maintain among their complicated marriage ceremonies only the faintest trace of marriage by capture, that of lifting the bride over the door sill of her new home, though they still expect elaborate presents in return for a daughter. Contrariwise, the Padams of India, though marriage by capture is still to a degree in force among them, would think themselves disgraced if they should barter a child's happiness for money.

Marriage rites as we know them today have risen slowly and in various ways. According as it was recognized as a matter of importance, marriage came to be surrounded with greater and greater ceremony. As one type of marriage would die, to be succeeded by a higher type, the rites of the first type, formerly considered the indispensable part of the ceremony, would be retained symbolically in the second. Years after marriage by capture had become a mere tradition among the Romans a Roman girl led to the lap of her mother on her wedding day and was torn away bodily by the bridegroom and his friends and, like the Chinese girl, she was always lifted over the doorstep of her new home.

In New Zealand today, though the bride may be entirely compliant to her sweetheart, though he may have been working for years to provide a home for his wife, though she may have provided a chestful of linen for her wedding, at the last moment he has to capture her by main force and carry her off to his house. As New Zealand women are proverbially buxom, some frightful struggles ensue, the bride frequently escapes, and the young man has to begin the fray afresh. Meantime the girl's family must lament and bewail the loss of their daughter or become the object of their neighbors' derision.

There is a story of a New Zealand mother who confided to a traveler her satisfaction at her daughter's marriage. "I have long wished it," said she, "and in my heart I am happy, but with my mouth I must grieve or the neighbors would burn my crops and scorn me for the rest of my life."

In Greenland a similar custom prevails, the bride kicking and

screaming like a wildcat until set down in front of the door of her igloo, when she immediately becomes tractable. In Wales the bride is carried away on horseback by her kinsmen and surrendered to her husband only after a long and exhausting chase has wearied utterly both horses and riders.

In our own country the supposed reluctance of a girl to marry and leave her home, together with the rice and shoe throwing and regulations generally meted out to a bride and groom, are survivals of this ancient rite of marriage by capture. In itself, rice signifies best wishes for a large family, and an old shoe is for good luck, but their remote antecedents were the spear and javelin of our ancestors.

The bridemaids now walking demurely down the church aisle once fled shrieking through the woods to tell their tribe of the capture of one of their number, while the ushers at a wedding found their fore-runners in the men who fought on behalf of the bridegroom and helped him bear away his bride. The best man was once the "best man" chosen for his fidelity and his prowess with spear and bow, and the "farewell bachelor supper" is the last development of some reward accorded the bridegroom's friends.

As the wedding guests now gather together at house and church, so once did the bride's tribe gather together to rescue their stolen daughter. As now the wedding supper is prepared, so once did they sit down together in peace and amity after marriage by capture had given way to marriage by purchase, to the feast prepared by the bridegroom to propitiate his father-in-law.

The ceremony of cutting the wedding cake, which falls to the bride,

is a survival of the old Roman "eating together," which signified that the bride was reconciled to her lot and that the husband granted her a share of his property, and the habit of putting back her veil is a remnant of savage custom which decries a woman must dress differently after her marriage to signify she is a wife.

Even the religious ceremony, indispensable to a modern church wedding, took its rise in the heathen custom of invoking the aid of the gods upon an undertaking of any importance, while the presents now bestowed upon a bride were once given her father. The wedding journey, taken vaguely "in the east" or "in the south," according to the society, columns of the daily newspapers, was once a matter not only of secrecy but of dread when, covering in the shadows of the forest, the bridegroom hid the woman he had dragged away to the thicket, far from her pursuing kinsmen and in terror of his life.

The popularity of June as a wedding month may be traced to the fact that, game and fish being plentiful in summer, it was then that our progenitors naturally turned their thoughts to affairs matrimonial, exactly as a young man of today waits for an increase of salary before plunging into marriage.

In selecting a wedding day there are thirty-two days on which it is said to be bad luck to marry. These are Jan. 1, 2, 4, 5, and 10; Feb. 6, 7, and 18; March 1, 6, and 8; April 6 and 11; May 5, 6, and 7; June 7 and 15; July 5 and 19; Aug. 15 and 19; Sept. 6 and 7; Oct. 6; Nov. 15 and 16; and Dec. 15, 16, and 17. These days are to be avoided, says tradition, because according to an ancient superstition they are under the control of deities inimical to human happiness.

## Woman Now Coming Into Her Own.

By Ada May Krecker.



HIS is woman's age in part because it is an age when the finer forces that women use and the sweeter ideals that they love are being valued by the world. In a word, the spiritual and the esthetic forces were latent in cruder ages but now are beginning to operate.

There was a time when brute force was almighty. But that is not now. There was a time when soldiers and kings were thought the most influential personages in molding events. But that is not today.

Some one is saying in a current review that if we wish to look for the sources of reforms and improvements we do not go to the statesmen and political and governmental figures. We go to the college laboratories and to the workshops of inventors and to the studies of the thinkers. Hence come the basic lines of betterment. It is these men that get to the root of our affairs and plan the radical changes that make for our betterment. It is the men of science, said a Frenchman, who are the real priests. It is they that save the race from its miseries and point the way to progress.

Yet the spiritual priesthood is not without its high sphere of usefulness. Above the intellectual forces are the spiritual. And as the race develops, rises to loftier levels, refines, the spiritual forces come increasingly into play. All the modern methods of criminal reform in lieu of punishment, all the modern charities and philanthropies, the modern homes for the deaf, the blind, the crippled, the insane, the poor, are the fruit of the spirit. They express the spiritual love, gentleness, mercy, long suffering.

Fruits of the spirit are the modern notion for shorter working hours, for shielding child workers, for educating all the people, and for providing conditions which shall enable all to live comfortably and to enjoy the daintier pleasures of existence.

The function of the religious instinct is being appreciated. The spiritual nature is found to have a legitimate and useful rôle to fill. The mother's prayer, thinkers of one school declare, saves her heart from breaking. The mother's prayer, believes another school, saves not only herself but also the boy for whom she prays. Her prayerful thoughts are things that are wafted as she directs them to hover over him like angels' wings, to sustain and shield and control. But both schools realize that prayer is a real and a powerful thing.

And the power and reality of love as a force are being appre-

ciated. Prof. Lester F. Ward, the eminent sociologist, remarks upon the psychic and the material forces. He says love is as real a force as any physical form of energy utilized by science, and that it should be treated as such. The bible and the women have always believed in the power of love. And they have always believed that evil is overcome by good. Public opinion is agreeing with them when it advocates the reformation of the delinquent instead of his imprisonment. And the women and the bible have always believed that faith could remove mountains. The time is coming—it is arriving—when the public and science will believe this, too. And will demonstrate it.

The women have been famous for their esthetic sense. They insist on beauty. They like to be surrounded with prettiness. They consider the value and harmony of colors. There is a story of a girl who asked the clerks to show her other shades in stamps because the pink did not match her stationery. Of course this has been something to laugh over hitherto. And the feminine fondness for palette and brush has been a frivolous accomplishment or a luxurious pastime. They were nothing to take seriously. For they had no serious work to do.

But tomorrow it will be different. It is getting different today. There is a factory where the power of color is so prized that the walls are colored an especial hue which has been found more

stimulating than any other. Under its influence the workers become more productive by an appreciable degree. They work faster. They work better. They are more harmonious and contented. That lovely tint on the wall does it.

Music, too, has been a costly indulgence, a soft pleasure, with little if any hard work to do. Every girl has been expected to play the piano or to sing as a part of her education, which has been ornamental rather than useful. But music has a function of much grandeur and dignity to fulfill. The old Greeks knew this and used music to cure disease, to calm troubled spirits, to purify and uplift the mind. Their ideas are reviving. The therapeutic value of sweet sounds and harmonies is being appreciated. And the power of music to convey subtle and exalted thought is being realized. "Music begins where words leave off."

Tomorrow or day after tomorrow music will be a language. It will have to fill a rôle undreamed of today, but a rôle which we are anticipating today in our higher evaluation of its practical nature.

All the woman nature which lay dormant to a degree, untillized, unrecognized, misunderstood through the base, brutish ages, is now awakening and beginning to energize in the gentler times when its subtle power and sweetness have a legitimate place.

## "What Experience Have You Had?"

By John A. Howland.



IN this season of the year, when always there are thousands of young men turned out of the schools to seek place in the world of work, some of the points of view of the employer regarding the young man market in general ought to prove of interest.

The vast majority of these young men expect to become employes. They are without experience of the practical, everyday world of work. Many of them may have experimental knowledge in technological lines. Many of them may have knowledge of the professions from the university schools. Others, in particularly decreasing numbers, have only the classical finish of the old line college of their grand-

fathers' day. But regardless of the school, these young men graduates find themselves out in the world, applicants for place, with the set question of the employer facing them, as it does every other applicant: "What experience have you had?"

That young man who has had a dozen years of practical work is not nearly so sensitive to this question of experience as is the young man who is just out of school, seeking the opportunity for his experience. The capable young man who has had the experience expects naturally to be called upon for his references. If he has a clouded title to his expectations he knows that his hopes may be discounted to that extent. It is the young man just out of school who after three

or four such questions as to his "experience" in a particular line feels justified in getting hot under the collar.

"How in the name of goodness is a young man to get experience if no one will give him a chance to try to get it?"

I've always been in sympathy with that decent young fellow in this predicament, seeking a position with the man who tells him that he has "no place for a man without previous experience." I've even wasted some sympathy on the man who takes that position in reference to his business. In many cases it is an expression of gross narrowness in the employer. Often it is a confession of his own recognized inability to pick up a young, ambitious man and train him for his particular business.

When a man buys a horse for service, either as a carriage horse or as a draft animal, he is inclined to specify that the creature be broken to harness. He wishes to hitch the animal up, perhaps the next day, and put him to work. But if a fool has "broken" the horse instead of a wise man training it, wouldn't the buyer better take the untrained colt? He expects to pay for the breaking or the training of the animal. The chances are that in the preliminary trying out of the horse before its purchase the buyer cannot assure himself beyond all doubt whether the animal is wholly trained to suit him. If badly trained in only one or two points the buyer might have found it far more profitable and satisfactory in the end to have taken the untrained colt at less money.

In the case of the horse, however, this man needing him may say that he doesn't know anything about training horses. But can he say that he doesn't know anything about training a young man for his

business? Will he admit as much to himself in so many words? Would he tell his applicant so? Would he want his employes to hear such a confession?

As in the case of the horse, of course, it may be that the only one place in an organization open to an applicant is a situation in which from the first hour of employment the employer must expect results that only knowledge and experience can give. But in my experience of many employers this by no means is a fixed condition. It has been too easy for the employer to accept it as such, as something that lessens his responsibilities as an employer. The fact is that many employers in securing the services of an experienced man from some competing business nurse the hope that in getting him they may get also some results from experience that has cost these competitors money. Yet how often do they fail? How often, instead, does the employer need to have the "experienced" one unlearn much that he has learned? He could have got the acknowledged inexperienced man for less salary.

That one chief idea behind the employer's question of "What experience have you had?" seems to be this: He has his business organization and investments. To effect his business purpose he must take his business to the public. To accomplish this he must have a man who knows not only the business but the public also. He must be prepared to bring business and public together, to the satisfaction of both parties. Both sides to the business deal must have confidence in the emissary. And unless the emissary, through personal experience, has confidence in himself, he cannot inspire confidence.

Altogether it is a question of confidence, in which the employer

inevitably is the final arbiter as to the young man. The position of this untired young man is to discover the attitude of the man of whom he seeks employment. This attitude is widely variant. One man of the old school may be intolerant of any young man who has a college training. Another of a younger school may be as intolerant of the young man who hasn't a higher education. With each of them, however, the young man who in the individual case has had his experience and has "made good" is likely to appeal strongly.

The whole problem seems to be for the young man in some way to get his practical training. Manifestly it is to his advantage to train with someone whose training will carry with it a recognition that is most worth while. He is not likely to find this in the house of the weak kneed employer who exacts the mark of another's training in his employe. And through accepting a minor place at the smallest of wages he may have to pay well for his experience in the established house which has been recognized as a maker of men. But in general it is a good investment. One pays more money to have the colt broken to a sulky and speed developed than he pays for having the colt broken to a farm wagon.

"The young man graduate who comes in here virtually knows nothing that is of value to our business," said a wealthy business man who has offices in several large cities. "We must train him. But to the extent that his mental faculties have been trained in general we find our training easier. We've nearly always got a place for a decent, active, ambitious young fellow who has been trained to think for himself. It's our fault if we don't have him thinking for us in the shortest possible time."